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THE QUARTERLY JOURNAL
OF THE
INTERNATIONAL INSTITUTE FOR
PSYCHIC INVESTIGATION

EDITOR - MRS. HEWAT MCKENZIE

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VOL. XIX

APRIL, 1940

No. I

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Published Quarterly by the INTERNATIONAL INSTITUTE FOR PSYCHIC
INVESTIGATION, Walton House, Walton Street, S.W.3

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EDITORIAL NOTES

COUNTRY and Overseas Members of the I.I.P.I., who have not been in London since last September, will be glad to hear that attendance at all lectures and demonstrations has been particularly good since the New Year, and many signs are forthcoming of a strong new interest in the work.

New Members have been made, new experiments have been planned and proceeding, new sensitives are being tested and new workers being trained.

Mrs. Dundas, the Chairman of the Council, has found it possible to be amongst us again giving personal thought and advice to assist the staff in dealing with the daily demands.

* * *

The Council has wisely decided to make a uniform annual subscription of *One Guinea* to cover all classes of members for the duration of the war, this operates from February 1st, 1940. Members must, however, pay the very modest subscription of five shillings per year for this Journal. Many have intimated their willingness to do this and we hope others will give their support. Foreign members will receive the JOURNAL free through our printers.

The Institute has a big part to play in the investigation of Psychic Science. Such activities are closed down in many countries in Europe and so the burden of research falls chiefly upon Britain and the U.S.A. Our subject often seems to be one of the first to suffer under a totalitarian regime, for it stands for the freedom of the individual to investigate unusual facts and is naturally suspect. Our freedom has been hardly won in this country in the past and must be preserved and, if possible, strengthened by continuous vigilance.

* * *

"A Studentship for the Study of Psychical Research," to the value of £300 per annum, by Trinity College, Cambridge,

is a most cheering announcement. It is a memorial to the great work of Frederic W. H. Myers, and has been made possible by a bequest provided by Mr. F. D. Perrott. Prof. C. D. Broad, whose interest in Psychical Research is of long standing, and two other professors form the selection committee. The scholarship is open to both sexes who need not be members of the University. The intention is to encourage serious study of the subject. England has lagged behind other countries in recognizing this as a fit subject for University research and we may be at the dawn of a new and live interest in such centres. The Institute has offered Dr. Broad its co-operation for experimental work which may be undertaken by the selected student.

Dr. John Hettinger, whose thesis, successfully presented for the Ph.D. degree of the University of London, we printed in the January issue of *PSYCHIC SCIENCE* under the title of "The Ultra-Perceptive Faculty," is a pioneer in University research, for his thesis was the result of several years work at King's College, London.

* * *

As against this sign of new interest in University circles many are perturbed at the hesitation of the "Archbishop of Canterbury's Committee on Spiritualism," whose work has been finished for some time, in publishing the report. The report is said, on good authority, to have a definitely favourable majority; a request for information by Mrs. St. Clair Stobart, Mr. Ernest Hunt and Mr. G. H. Lethem, the Editor of *Light*, has elicited the reply from the Archbishop's Chaplain that, "When the Report came up for review it was felt that further investigation was required and that premature publication would be liable to give rise to misunderstanding." This is reasonable, but the fear is abroad that it may be shelved altogether. Many Bishops and clergy would feel it a relief to be able to state their own tested views on the matter when it is necessary to help seekers on these lines. It might serve the Church in this hour of need to give the Report publicity as an indication that it is not completely impervious to new aspects of truth which throw light upon disputed portions of the Bible which for long have been a stumbling block to many. In 1920, the Church of Scotland made a similar investigation,

spending two years upon the inquiry, and deciding that psychical research was not contrary to the teachings of the Christian faith and that members of the church were not forbidden to exercise their minds in this field. This left ministers and laymen free to investigate the claim for human survival and there is no doubt that by this liberality the Church stemmed the drift of thousands from its membership: we have not heard of any consequent resulting damage.

* * *

The Church claims to-day through many of its ablest exponents, by pen and radio, that only a supernatural religion can save the nation. But how are we to engage the interest of deserters in supernaturalism if *supernormal* action cannot be demonstrated as a first step to the reality of an unseen world. Here psychic facts would be an ally, for in these alone can such proof be found. They do not supersede or ignore the spiritual teaching which the Church gives but many cannot receive this until they are assured that much of the teaching presented can be believed. The New Testament did not disdain the use of the gifts of the spirit while insisting on the fruits. It seems a pity to neglect any useful weapon in the armoury of thought.

The Rev. A. F. Webling, Rector of Risby, Bury-St.-Edmunds, who has published his personal experiences in these matters, contributes a letter to *The Modern Churchman*, of January last, in which he says: "The teaching of the clergy on what happens at and after 'death' has been (and still, I fear, often is) so vague, or else so confused and contradictory, that persons of even average commonsense are repelled by it. For it is composed mainly of conjectures, and inferences from conjectures, which it is entirely impossible to substantiate."

* * *

Gerard Heard, in "Pain, Sex and Time" (Cassell), pleads for an enlargement of consciousness as the next evolutionary step for man if he is not to sink into atrophy, submerged by the weight of his own material achievement, for lack of a worthy goal of endeavour. He quotes with approval the work of Dr. Rhine of Duke University, U.S.A., in breaking new ground by verifying Telepathy and Clairvoyance as indicating one direction in which man may discover new powers within himself.

SOME PERSONAL EXPERIENCES IN PSYCHIC PHENOMENA

BY DR. MARGARET VIVIAN

(Author of "*Antique Collecting*," "*Dr. Jaz*," etc.)

[Dr. Margaret Vivian is a well known student and a Liaison Officer of the I.I.P.I. She is also known to many as a Director of that interesting publication, *Animal Pictorial*. This brief account of her psychic experiences touches only the fringe of the valuable evidence she has gathered during her long years of research.—ED.]

Twenty-two years have passed since the day when I accidentally came in contact with Spiritualism, and during that time I have had many interesting experiences with both professional and non-professional mediums. In this comparatively brief period, less than a quarter of a century, I have seen a remarkable change in public opinion regarding psychic matters. Religious persons used to regard Spiritualists as being definitely wicked; they talked of the "Powers of Evil" and asserted that the Bible forbade all intercourse with the other world. Nowadays, a veto of this kind would be considered as absurd as the banning of maps of the Southern Hemisphere to a person about to visit Australia. "Dabbling in necromancy" was a favourite phrase in those days, though why the study of psychic science should be labelled "dabbling" any more than the study of chemistry or astronomy, I never could understand. The agnostics, on the other hand, regarded the Spiritualists with contempt, as credulous simpletons easily deceived by muslin and conjuring tricks. Some criticism of this kind exists of course to-day, emanating mainly from persons who have not the most elementary knowledge of the subject. Looking back, it is humiliating to recall my own outlook before I became associated with Spiritualism. I was just as bigoted as are some of our opponents to-day, and for some twenty years, from the time when I was old enough to hold any opinion at all, I was a fanatical agnostic. This was largely due to the type of Christianity in which I was brought up, and which I still regard as highly pernicious in the development of a child's character. From my infancy, it taught me to be deceitful, to pretend to love an imaginary being called God,

to pretend to enjoy going to church, learning the Bible by heart, singing hymns and what not. So strong was the antagonism roused in me by the religious atmosphere by which I was surrounded that even to-day, when I wake up and realise that it is Sunday, I feel depressed and bored. Many of my contemporaries doubtless suffered as I did from the religious blanket that stifled all original thought and made my life miserable owing to the outrageous prominence given to religious exercises. I must apologise for this autobiographical digression, which is included merely to make clear to the reader the frame of mind in which I eventually began to investigate Spiritualism. It is obvious that my mind afforded the very stoniest of soils for the seed of a belief in survival. I took nothing for granted and regarded faith as synonymous with credulity. For many years from the time when I found the moral courage to shake off the shackles of Christianity, I remained a confirmed sceptic, and would have scorned the idea that I could ever be drawn into the paths of what I regarded as superstition : i.e., a belief in a future life.

THE PASSING OF A SPIRIT SEEN AT THE MOMENT OF DEATH

The first medium with whom I came in contact had nothing to do with Spiritualism, and I have no doubt that she lived and died in complete ignorance of the fact that she possessed any abnormal powers. Whether she had any other experiences similar to the one I am about to relate, I do not know. I was thirteen years old at the time, and knew nothing about psychic matters other than biblical miracles, which I regarded as rather silly fairy tales. The medium to whom I refer was a middle-aged village dressmaker, living about five miles from my old home. I had a sister, eight years my senior, who for a year or more had been slowly dying of consumption. At 8.45 one morning, she died, and an hour or so later, the dressmaker's daughter went upstairs to see her mother, who was in bed suffering from some minor ailment. Before the girl had spoken, her mother made the following remark : " You need not tell me ; I know." " Know what ? " enquired the daughter. " That Miss Vivian died this morning at a quarter to nine." " Not so far as I know," replied the bewildered girl,

"only yesterday I heard that she was a little better, whatever do you mean?" "I was asleep after drinking the cup of tea you brought me, and I had a very vivid dream. I was walking across the fields to the Vicarage, and as I came to the top of the paddock, I saw a white figure float out of the bedroom window that is over the kitchen. Something told me that it was Miss Vivian, and when I came into the kitchen, I noticed that the clock stood at a quarter to nine." I do not of course claim that these were the dressmaker's exact words, but they give the gist of the story as I remember it. It is perhaps of interest in that telepathy is ruled out by the fact that the daughter could not know of my sister's death when her mother related her dream, and moreover, the dressmaker had no means of knowing which was my sister's room. The bedroom over the kitchen was not the one in which she usually slept, but she had recently been moved into it because it was thought to be warmer. A further point is that the dressmaker later expressed surprise that the floating figure had no wings, and in her dream she wondered how it could pass through the air. She was an orthodox churchwoman, and if she had invented the dream, she would certainly have described angelic wings. This story impressed itself on my mind, and I can clearly remember the details as told to my mother in my presence, but I cannot recall her reaction to the narrative.

A SPIRIT SEEN A DAY AFTER DEATH

The next psychic episode that comes to my mind occurred when I was seventeen. I was then a medical student, secretly very proud of my "scientific" and wholly materialistic outlook. A middle-aged friend, whom I will call Mr. Smith, had promised to pay me a visit during my first summer term in a women's college. That very morning I was shocked to receive a telegram informing me that he had been knocked down by a hansom cab and had died during the previous night. We had arranged to meet at the station at about 2 p.m., and as the time drew near, I felt an irresistible impulse to meet the train in spite of the fact that I knew, or thought I knew, that he could not keep the appointment. So I set off on my bicycle trying to convince myself as I did so that the telegram might

have been a hoax or a mistake. It was a small, wayside station, and as the trains left the platform, they passed under a viaduct. I arrived just as the train was due, and resting my cycle against the parapet, I leaned over and watched the passengers alight. There were but three : two men and a girl, and to my surprise and relief, I recognized Mr. Smith's familiar figure walking quickly towards the exit. In my excitement, I called him loudly by name and he looked up, smiling and waving his hat. He went on towards the staircase so that he was momentarily out of sight. I rushed to the head of the stairs, meeting the two other passengers : a man and a girl. But of Mr. Smith there was no sign. I ran down the stairs and along the platform, but he was nowhere to be seen. He seemed to have vanished into thin air, as the saying is. I questioned the ticket collector, but he insisted that only two passengers had alighted from the train, and to prove his words, showed me the two tickets he was holding. I cycled back to the college puzzled and disheartened, and to this day I have never solved the mystery. That I saw Mr. Smith as plainly as I ever saw him during his earth life, I have no shadow of doubt, but whether I was the victim of a visual hallucination, or whether I was the unconscious medium enabling him for a brief moment to keep his appointment, I do not know. I can only say that I am not subject to hallucinations and that never, before or since, have I shown signs of possessing an iota of mediumistic power.

A VERIFIED PREDICTION THROUGH PLANCHETTE COMMUNICATION

My next and more tangible association with mediumship occurred twenty-two years ago. In this case too, the medium, whom I will call Miss X., was non-professional ; in fact she had no idea that she possessed any psychic power, and although she was the means of setting my feet on the Spiritualist road, she still professes to attribute her remarkable achievements either to telepathy or to the workings of her subconscious mind. We have received the most evidential communications, and yet she herself adheres to an agnostic outlook. She was spending Christmas with me, and one wet December afternoon I found in a cupboard an old planchette. I have no idea how it

came to be there, but having nothing better to do, we decided to experiment with it. There were three of us, and we tried it with various permutations of sitters, but it remained a dead piece of wood until Miss X. placed her hands on it. Then it sprang to life and wrote rapid replies to the rather futile questions we asked. "That is all very well," I said, "but so far the answers to all the questions asked have been known to one or other of us," and I proceeded to trot out the well-worn theory of telepathy. "Let me ask a question to which no living person knows the reply, and in order to avoid any suspicion of guess-work, I will ask the question mentally, without telling you what it is." My mother was suffering from a mild attack of influenza, but she was an old lady, and I mentally enquired whether she would recover. "No," was the curt reply. "In that case, when will the end come?" "Tuesday, seven p.m.," was the immediate answer. I admit that in spite of my scepticism, I was startled. "What was your question?" said one of the sitters. "I would rather not tell you until I know whether the answer is correct," I replied, and planchette was put aside. The following Tuesday evening my mother was apparently progressing normally, but I made a point of staying with her until seven o'clock, lest by any chance there might be anything in what I regarded as the vagaries of a toy. When the clock had struck seven, I left the room, took out my car and went to the chemist to replenish a medicine bottle. When I reached the shop, the chemist told me that he had received a telephone message asking me to go home at once. When I got back, I learned that my mother had died suddenly at ten minutes past seven, and later I discovered that the hall clock was ten minutes fast. This experience impressed me so much that I begged Miss X. to carry out further experiments in automatic writing, and later, we found that the writing could be obtained just as easily with a pencil held in Miss X's hand, which runs rapidly over the paper, giving us long scripts in a style quite different to her own. These are automatic and not inspirational, for she has no knowledge of what is being written. The handwriting bears some resemblance to her own, but this, I think, is to be expected.

WAR PROPHECIES

On the 1st of February, 1918, we received our first connected script, and for the past twenty-two years, whenever we have been able to meet, we have obtained messages from my friend Fred. Many of them have been dramatic, and he has never been wrong in any of his forecasts. For instance, in March, 1918, when asked when the war would end, he wrote the following cryptic phrase: "eleven, eleven, eleven; within a few months, suddenly." It was not until the armistice was signed at 11 a.m. on the eleventh day of the eleventh month that we understood the meaning of his words. With regard to the present war, Fred foretold it as long ago as the autumn of 1938. On the 3rd of October, he wrote as follows: "It would be fruitless to make an honourable but inconclusive peace. I am coming to the conclusion that Hitler does not truly desire the peace of Europe, and we must make every effort to make England safe. The truth is not always to your liking, but there it is." We enquired whether he meant that war would break out at once. He replied: "That is unlikely, as he has what he wants for the moment, but I distrust his offers of general appeasement." Three weeks later, we received the following message: "The time approaches when the price will have to be paid in men, money and comfort, but eventually I see a strong England again, holding her own in world affairs. It is so easy to be in that state where one cannot see the forest for the trees, The situation should be viewed, not as a close-up, but in proper perspective. Excessive expenditure on armaments will keep you poor, but it is inevitable. You will see many developments in the next twelve months that will give you plenty of outlets for your energy and service." To which I interposed: "But since there will be no war for England for years, *cui bono?*" The pencil flew over the paper, returning to underline important words. "I have never made the statement that there will be no war *ever, ever*. Years? Oh no! Rumours of war and even WAR. It is all around you, and the basis of life in England during the coming months will be WAR. England will have a hard fight in 1939/40 to maintain her possessions and keep her end up. Germany will demand that which England cannot grant, and there will be war, though present leaders here will

wish to give the Fuhrer what he wants. There are three danger areas in the time scale: March, July and August. Here on our side these things have assumed the guise of a sort of kaleidoscope, except where one has a strong pull towards someone on your sphere. It is terribly catastrophic when seen in the proportions in which you must see it." Early in November, 1938, Fred wrote again as follows: "The more I see of the European situation, the less I like it. In Spain, fortunately, the end is near, and there will be a sudden and unexpected *debâcle* of the red forces. On my way to-day, I remembered that I must be more explicit about my forecast, as I fear I have caused you anxiety. All the war threats MAY be dispersed, or they may come to a head. Those over here are striving to prevent war, and they may succeed at the last moment, as they did last time. The Fascist States are too fond of bluff to gain their ends. Some day someone may call their bluff and then they will be in a quandary."

At this point, the reader will be anxious to know what is Fred's opinion regarding the end of the present war. This, unfortunately, I do not know, as circumstances connected with the war have made it impossible up to the present for me to consult him through Miss X's mediumship. I am hoping to do so in the near future.

ANIMAL SURVIVAL

Fred has given us much information regarding life on the Other Side, and *inter alia* he has convinced me that animals as well as humans survive death. I am sometimes blamed for taking as much interest in the "little brothers and sisters" as in human beings, and through Fred, my Mother once sent me this message: "Margaret, Margaret, you have not changed; you still give your kindest thoughts to dogs!" I cannot help this affection for what some are pleased to call the "lower animals." Fred has conclusively proved to me that pet animals do survive and continue to progress up to a point. Put crudely and very briefly, the answer to those people who ask whether rats, black-beetles and the like also survive (this point used to worry me considerably) is as follows. The great bulk of the animal world: insects, cattle, sheep, snakes, etc., are at once re-absorbed into what Fred calls "the cosmic melting pot," from

which is drawn the life essence for a further supply of animals. But in the case of animals that are greatly loved by human beings, this human love has, in a sense, given them immortality, so that they can await or rejoin their owners in the spirit world. How long this immortality lasts is not clear, but it is suggested that some animals may progress sufficiently to enable them to be ultimately reincarnated as human beings.

ANOTHER VERIFIED PREDICTION

There is one more instance of Fred's prophetic power that is worth relating because it seems that in this case the magic word telepathy can be ruled out. As I have said, Miss X. has little faith in her powers and is inclined to ascribe the results to telepathy or to any cause other than communication with the spirit world. So one day I begged Fred to try to prove to her that the scripts are what they claim to be : messages from a dis-carnate man. Whereupon he made a curious drawing, which he said indicated the blue print of a machine. In his own words : "It is a concrete foundation made to plans that will be found to be incorrect in one dimension, the width of the second projection. *Nous verrons.*" Miss X. deals with large machines erected on concrete bases, and three weeks later our communicator's forecast was fulfilled ; the erection of a machine was delayed owing to an error in the blue print supplied from the United States. No living person could have known of this mistake, otherwise it would have been rectified before the delivery of the machine.

THE "DIRECT" VOICE

Let us now turn to the professional mediums, whose integrity is so often challenged, often by persons who possess no qualification entitling them to pass judgment on a subject of which they do not understand the most elementary principles. It would be just as sensible for the man in the street to assert that wireless is a fraud, merely because he does not understand the *modus operandi*. It is of course true that there are fraudulent mediums who earn a living by deceiving their sitters, but the detection of "fraud" is not quite as simple as some would have us believe. So many unknown factors are involved

in this difficult science that experienced investigators are always chary of denouncing a medium as fraudulent merely because appearances are against him, and the very fact that there are frauds would surely suggest that the genuine article must exist. I have had sittings with many famous mediums, and I am certain that I have witnessed genuine materializations, heard genuine direct voices, obtained a genuine "apport" and received many veridical messages, pictures, etc. The sceptic will reply that I have bats in my belfry. Perhaps I have. Perhaps Sir Oliver Lodge and other eminent scientists are similarly afflicted.

Among the "direct" voice mediums with whom I have been privileged to sit, Mrs. Estelle Roberts remains outstanding in my memory, and I think that one reason for her success is the care with which the sitters are chosen. Her Guide, Red Cloud, speaks in a clear, natural voice, and even when a spirit is manifesting for the first time, there is none of the whispering and fumbling for names that make some séances so trying. I was present when a sitter was addressed by a stranger from the Other Side, a young woman who gave her name and address, and begged him to get in touch with her mother and bring her to the next sitting. She described the illness from which she had recently died, adding that her mother was very much upset because she was unconvinced that her daughter still lived. (The sitter carried out her instructions and ascertained that a woman of that name actually lived at the address given and had recently lost a daughter. The mother came to Wimbledon and attended a séance during which she had a long talk with her deceased daughter. Among other things, the latter told her just what she had done before leaving home. One could hardly ask for better evidence: the name and address of a woman unknown to anyone in the room, and correct details of the young woman's death.) Then, just as I feared that nobody was coming to speak to me, a sharp, clear voice rang out in the darkness: "Fred here; it is Fred speaking." Before I had time to collect my wits: "Margaret, it is Fred speaking; why do you not answer me?" We talked for a few minutes, during which he mentioned that my grandmother was present, giving both her maiden and her married names.

DRAWINGS OF CLAIRVOYANT VISIONS

Frank Leah's drawings, as far as my experience goes, constitute a quite unique form of mediumship. He sits in the dark, with a small torch to switch on while he is drawing, and produces life-like sketches, about life-size, of his spirit sitters. Many readers are no doubt familiar with Mr. Leah's astonishing collection of lantern slides, made from his sketches, together with portraits of the same persons taken during life. As a rule the spirit portraits show younger, more alert faces, especially when the earth likeness was taken in old age. Mr. Leah produced drawings of two of my relatives and of Fred, all of them true to life, and yet he knew nothing about me when I went to sit with him. One was of my grandmother, who died during my childhood, and when I saw the portrait in which she was shown wearing a mob cap with a velvet ribbon, I said that I did not think she ever wore anything like that. But when I got home and looked up her photograph in a family album, I found that Mr. Leah's portrait was correct in every detail. She looked younger than in her earth portrait, but the likeness was excellent and the other two drawings were equally good. Mr. Leah explains that he sees the sitter's friends clairvoyantly, and being a trained artist, is able to transmit to paper what he sees. This is surely the most reasonable explanation, and the "telepathists" would find it hard to convince me that Frank Leah can see in my subconscious mind the portrait of an old lady whose very existence I had forgotten. That would be straining at a gnat and swallowing a very large camel.

PSYCHOMETRY

In 1933 I was present at a group sitting with the well-known psychometrist, Frau Lotte Plaat. The articles to be psychometrised were placed in advance on a small table in front of the chair in which the medium was to sit. My contributions were a silver wrist watch and a silver medal, a relic of Stuart days, on which is engraved a portrait of King Charles the first. We were then told that each sitter should place only one article on the table, so I removed the medal, leaving only the watch. When my turn came, Frau Plaat picked up the watch and proceeded to describe a man of medium height, standing beside me. "I hear the name Charles," she said, "Charles, very

clearly. He is very pale and has high cheek bones and a beard," she continued, stroking her upper lip. "A moustache," corrected a sitter, thinking no doubt that Frau Plaat did not know the English word. "A moustache and a beard," said the medium. "There is much sadness connected with this Charles. He passed out suddenly a long time ago. Do you recognise him?" With the strange stupidity one often displays on these occasions, I replied vaguely that my grandfather's name was Charles, and that I had had an uncle of that name. My mind was fixed on the watch belonging to my nephew, which the medium still held, and I had entirely forgotten the medal. I confess I was disappointed and wondered how the medium had acquired her great reputation as a psychometrist. "It is not a relative," she continued. "You have very recently seen a portrait of Charles. He seems ill and very pale." Still my brain refused to function, and it was not until I was in the train on my way home that I suddenly remembered the medal and realised that the medium had given an excellent description of the King, whose portrait I had seen that very morning, hanging in the hall of one of the City Companies. I can only suppose that the vibrations of the medal were strong enough to overpower those of the watch and enabled Frau Plaat to give so vivid a description of the Martyr King.

Photographic mediumship must be briefly mentioned. At first sight, this would seem to be the simplest method of proving survival and easily checked for fraud, but the history of psychic photography is one long record of quarrels as to the authenticity of the alleged spirit portraits. Recognition seems to be all-important, and if I see the unmistakable likeness of a relative of mine unknown to the photographer, I am not interested in ascertaining whether he did or did not substitute a plate during the developing process. Unfortunately such recognitions are comparatively rare. I do not know what is the percentage of recognized 'extras,' but it is much lower than one would expect, and for some unaccountable reason it seems that the spirit controls find great difficulty in placing the right picture on the right plate. I have had sittings with many of the well-known photographic mediums, and with one exception I obtained only an unknown face in a mass of cottonwool-like substance. This cottonwool effect is said to be due to the presence of a

cocoon of ectoplasm that protects the materialised face up to the moment of exposure, and naturally, the opening of this ectoplasmic curtain does not always coincide with the exposure of the plate.

All who have had sittings with various mediums will, I am sure, admit that there seems to be something or somebody that prevents us from easily obtaining clear proof of survival. Of the difficulties encountered by the spirit operators we know very little, but they are certainly far greater than many people realise. Otherwise, why is it that over and over again we get so near the complete and incontrovertible proof, only to find that we have just missed it? We often obtain what appears to be perfect evidence, but usually there is just one loop-hole that leaves us doubtful. When therefore we do get positive proof, as we do if we seek long enough, we must regard ourselves as highly favoured. The veil is evidently not meant to be lightly drawn aside, but requires long and patient effort. It is a case of "seek and ye shall find, knock and it shall be opened unto you," and those who are easily discouraged will be well advised not to knock at the door of psychic knowledge.

LIFE AS CAROLA

By Joan Grant. (Methuen, 10/6)

A new book by Joan Grant is eagerly looked forward to by all who enjoyed her beautiful *Winged Pharaoh*.

This time Miss Grant gives us in 'Carola' a tapestry of life in Northern Italy during the sixteenth century. The most important part of the book tells of the years spent as a member of a troop of strolling players, and dramatic accounts of their wanderings from town to town, a life of hardship and tragedy.

Carola's sympathetic friend was Petruccio, the jester of the party—a deformed dwarf—who, being something of a mystic, understood her many visions and dreams. After his death she enters a convent as a novice hoping for spiritual help, but her unusual ideas brought her, as a heretic, great suffering by torture. With her rescue the last phase begins. Till her death she lived in comfort and security but without attaining the real peace of soul she had sought for. This story is not written with the skill we found in *Winged Pharaoh*, nor does it provide convincing proof of reincarnation.

H.R.

AN INVISIBLE VISITOR IN THE CONSULTING ROOM

BY DR. O. MEIER, OF LAUSANNE

A doctor's greatest desire is to help and, with the expanding knowledge of mankind, mental and nerve cases increasingly demand his attention for all the troubles and emotions to which man is subject take their toll of the body. Joy makes one's outlook brighter; physical movements are unconsciously quickened and become freer, the inner organs work more smoothly and even our surroundings seem to wear a new face. Sadness, on the contrary, produces a feeling of emptiness; the limbs are heavy and drag, the face becomes careworn, the digestion slackens and the world around one becomes uninteresting. The business of the nerve specialist is to help unhappy people to know themselves better, so, when the general practitioner or the specialist says, "It is a case of nerves," he must be ready to help. His task consists in finding the motives for the conduct of the patient in order to correct it by removing the wrong motives. As soon as these have disappeared the bodily affliction as a rule also takes its departure. For many years I have worked on these lines but only once has it happened that, while working with a patient, the invisible world seemed to make its presence known.

A Miss X. consulted me. She was extremely downhearted, she no longer enjoyed her work, she felt unhappy in her boarding house and suffered from insomnia and lack of appetite and seriously thought of committing suicide. Her life-story ran thus. She was an only child; her mother, always fearing illnesses for her, kept her at home whenever she could, she must return straight home from school, and so made no friends. Her mother died when she was fourteen, a great loss to the lonely child, for her father was harsh in his ways and did not seem to care for his daughter, saying indeed that she was not his at all, but the offspring of her mother's first husband. Yet the daughter said that there was a striking resemblance between her father and herself. When she finished school her father found her a job. He ordered her to cheat her employers, and indicated to her what he expected her to bring home.

Much too frightened of him to refuse she did as she was told, knowing perfectly well she was doing wrong. Not yet of age she dared not run away, and had no one to talk to or ask advice. When she made the slightest attempt to revolt he ironically called her "Thief." He was ill for some years before his death and although she was at business all day she nursed him as well as she could, even sleeping in his room to be near him. The last weeks he spent in hospital and there he made a will leaving all to a niece, not one farthing came to his daughter, though he had compelled her to steal for him. So there she was, a girl just over twenty, alone with the secret of these things in her heart, and now, though she felt freed from tyranny, she began to worry over her past, often waking from fitful dozing during the night afraid she had given herself away. Such was her condition when she came to me. It was not easy to get Miss X. to tell me about herself. It had been her desire to love her father, but she could not do so, not for his treatment of her, objectionable in many ways, but for his dishonesty. "Oh, I hate him for what he asked me to do, it is dreadful never to be able to put this right. People were kind to me and trusted me, and I had to cheat them," she would wail, and I had a deep compassion for this lonely child, caught, seemingly, in a web not of her own devising.

One day Miss X. was having a consultation with me and again accused her father of having spoilt her whole life. A curious crackling made itself heard in the furniture of the room to which we paid no attention, it might be the weather "working" in the wood. As she went on talking about the past the crackling became louder till at last all the room seemed to join in. She stopped talking. "Too changeable a day" I suggested, though I felt intrigued. While she was silent the noises were soft and intermittent, but the moment we began conversation again the sounds increased in volume. When these were at their loudest I thought I heard footsteps near me. I turned round but could see no one. My patient was lying quietly on a couch. I listened intently; there they were again, slow, heavy, dreary footsteps. They seemed to come out of the window corner, pass along the wall and approach me from behind. They always stopped short at my back, never attempting to cross over to my patient's side. I did not

speaking of this and Miss X. did not mention it. Probably she did not hear them or she would have told me. I thought my neighbour in the flat below might be taking a walk about his room, though he had never done so before and was usually out at that time of the day. The steps went on restlessly, so did the cracklings: the atmosphere grew dense and unpleasant and Miss X. suddenly got frightened without knowing why.

"How very uncanny," she exclaimed, "that cannot only be the change of weather."

I reassured her, yet I could not help adding, "You were bitterly accusing your father, perhaps he is near us now. Since he left earth he has probably learnt to see all the wrong he has done. He cannot develop unless he has put all right again, will you not try to forgive him, he probably is very unhappy?" "Too hard, I cannot," she replied sadly.

The crackling then grew sharp and the steps became so heavy and felt so near me that again I turned my head, quite sure someone was behind me, but I had nothing but the sense of an unknown presence which I guessed to be that of the girl's father. I felt I had to do my utmost for both, and sent kindly thoughts to the discarnate while pleading with the girl also to forgive him. "Hatred will never allow you to be happy, and as to your father he will have to wait till your bitterness has gone. It is not worth while spoiling your life. He knows he has done wrong, he wants to make reparation, but how will it be possible for him if you do not give him a chance?"

"No, he was unkind to my mother also, he deserves no better," was the sullen answer.

So there we were; the two unfortunate beings, Miss X., blankly refusing my suggestions, and the spirit, anxiously waiting.

Soon Miss X. left and the cracklings ceased: I heard no more footsteps, and the heaviness in the room disappeared as if by enchantment. I went to my attendant sitting in the furthest room of my flat and told her about the furniture. She had heard it too, and asked why I had been walking about so continuously, she could not understand it, said my steps were strong enough to shake her floor. Her spontaneous remark confirmed my supposition that the dweller underneath had

nothing to do with what had taken place. I do not know whether my attempt to help was of any use. At any rate there were no further manifestations at other consultations with Miss X. She began to try to think more kindly of her father and ceased to condemn him, but I doubt whether real forgiveness was possible. Distinct improvement in her health conditions followed. Personally I regret that I am not clairvoyant now and again. It would be easier to deal with cases like this if one were able to see the entity and its condition, but I am thankful that on occasions I have sufficient sensitivity, which, in this case and in others, has put me on the track of how to help the distressed.

WORLD WITHOUT END

By CLARE SHERIDAN. (Cassell & Co., Ltd.)

World Without End is a book written in two parts, the first tells the life of Dick Sheridan, the author's dearly loved son, of his unusual upbringing and education, of his many travels with his mother all over the world, his passionate love of the sea and his many escapes by land and sea in his short and turbulent life.

He was heir to a property that was under a curse from Elizabethan times, which said that no eldest should inherit. However, the estate was sold some years before he came of age and after his twenty-first birthday hope was expressed that at last the curse was ended, but three months later he died after an operation.

Dick Sheridan had brilliant gifts and had his life not ended so tragically would no doubt have followed in the footsteps of his famous ancestor Richard Brinsley Sheridan.

The second part tells of the author's reaction to her beloved son's death; how she discovers death cannot separate those that love.

She finds, as many others have found, consolation in psychic investigation and, by means of automatic writing, once more can communicate with her son.

Later on she believes that she has been given the key to her life by reincarnation and has remembrance of past lives. Clare Sheridan has never lacked courage and in this her latest book, which will no doubt evoke much criticism, her love for her son and her unswerving belief that she has conquered the silence of death will stand out as a beacon for many mourners, and help them to face life once more with courage and fortitude.

M.B.

SPECTRO-BIOLOGY

BY MARYLA DE CHRAPOWICKI

[Readers will recall or can refer to a previous interesting article by Mde. de Chrapowicki which appeared in *PSYCHIC SCIENCE* for July, 1939. She is one of the newer practitioners who diagnoses and treats ill-health through the study of the whole constitution of man by the new methods of Spectro-Biology.—ED.]

The composition and structure of the Universe, on the one hand, and that of Man on the other, represent but two aspects of a common Biological Law. Light, life and matter are the three fundamental principles through which that universal law comes into manifestation, and governs all the phenomena occurring in nature.

The biological motion of nature is basically heliocentric, our Sun being the ultimate life source of all creation. The influences exerted by the sun upon our planet have been known for centuries and the accumulation of substantiating facts grows in volume and strength with every new scientific discovery. But still more important than the physical influences, though not as readily admitted, are the influences exerted by light upon the more subtle constituents of the human organism; influences which can be judged only by their reactions, undeniable and obvious, yet failing to register mechanically and leaving apparent gaps, which proves that the biological action of light must extend far beyond the range of our perception and that the scale of radiations contains still unregistered vibrations to which our physical senses and physical instruments fail to respond. Since the last decade scientific research is gradually breaking down those barriers, finding step by step that all physical bodies, whether organic or inorganic, emit radiations similar in quality and character to the vibrations of light, it is now also becoming more apparent that those vibrations are electro-magnetic rather than molecular and that the human body, being the most sensitive instrument of all, possesses the power of receiving, transmitting, and projecting them whenever it is tuned up to a certain definite pitch. But what do we really know about light, its vibrations, pitch and intensity in relation to the human body? Comparatively, not much, and yet a

study of the history of mankind shows clearly that Light has engaged the interest and attention of every race from time immemorial, to the extent that the sun has even been an object of worship, in which its coloured spectrum as displayed in the rainbow has been considered as expressing either spiritual and moral virtues which conferred kindred powers on the worshipper or symbolized evil and dangerous forces to be avoided and despised. In our day most people realize in a vague way the importance of light and its coloured band, but outside of the laboratory there is still very little understanding of the intimate relation between light and matter.

Physical life in its final analysis is by some described as a bio-chemical process, but we find that behind all the visible processes which can be produced and analysed in the laboratory there is still another constant, although invisible activity, which directs the visible exchange of matter and controls the morphological equilibrium of an organism. This invisible energy is present in a relatively steady state in every single particle of a physical body, converting every speck of matter into a centre of force and a whirl of motion, forming thus a transitory web of radio-active substance which serves as a bridge for sensations and a link for communication between tangible and tenuous states of matter.

The human body, in its final analysis, is also known to be made up of the same elements as the whole of creation and if man were sufficiently magnified he would be found to consist of a mass of luminous whorling particles held together in a state of tension, exhibiting the phenomena of attraction and repulsion, of cohesion and separation, expressing the energy of that particular body in terms of Life. Light and life are so closely connected that one cannot exist without the other and every new discovery brings us nearer and nearer to that realization. For example it is already a well-known fact that radiations similar to those of light are constantly given off by the body in the form of minute electrical discharges which surround the body with an electro-magnetic field of force or "aura," not only perceived by highly sensitive people, but which has been measured by well-known scientists and is known to extend to a distance of several feet or even yards around the body. Every single cell of our body contains

within its walls a definite and constant quantity and quality of radio-active energy projecting and receiving electro-magnetic vibrations of varying frequency and intensity. According to their quality vibrations travel to various distances, the distance travelled representing a "mean free path of motion" along which any selected impulse can be propagated and transmitted to and from one body to another. This mean free path of motion is the chief and basic contact line which can be scientifically determined and utilized, for the transmission and reception of vibratory impulses, independently of distance or time, provided the individual is tuned up to the correct frequency. Man is a living dynamo and the human body is the most sensitive and perfect instrument of all creation, but in order to be able to use it consciously to good effect it is essential to understand the plan of Spectro-Biological Orientation which indicates where and what the starting point or "dawn" of each individual life is in order to determine with accuracy the range and quality of the electro-magnetic field surrounding the individual body concerned. The close relationship which exists between electro-magnetic phenomena, vibration in general and human vibrations, is more easily appreciated when either are converted into sound, as any of them may be by any instrument capable of registering and emitting sound. In this way the human electro-magnetic field can be represented as being in fact composed of a major vibratory Key-note and a minor chord, the major key-note containing the dominant biological wave-length, the complementary frequencies of which it is composed indicating by their resonance, polarity, which again can be shown by a photograph as forming a definite pattern, and to be in fact a representation of both light and sound, showing light and sound to be interchangeable terms or equations of an identical formula of vibration. Moreover, what represents an extension of the creative solar radiations, east, north, west and south, spread over the whole field of the earthly globe and dominate its terrestrial magnetism.

Not only human beings but everything that exists on our planet is governed by the same laws of biological geometry. Therefore whenever a form is born it must fit into the universal plan, which places it exactly in the same relation to the sun

as the earthly point upon which the birth took place. As the astronomical position changes so does also the quality of light, because when the atmosphere is analysed spectroscopically it reveals a definite band of colours which alter their relative proportion from hour to hour and from month to month according to the index of refraction. Due to this change of proportion certain elements and colours predominate over others at various times of the day and year and all bodies, including the human organism, are tuned up to the individual rate of vibration predominating in the atmosphere at the time of birth. Every person contains therefore a collective combination of all the radiations which were instrumental in the development of his organism and which represent his compound or minor chord, but the major key-note or Biological Wave-length carries that particular quality of light which was predominant in the atmosphere at the "moment of birth," or, to be more precise, at the moment of taking the first breath, and which dominates all the component parts of the body and remains constant and changeless through the whole span of his physical existence.

This Biological wave-length represents the normal index of health of any individual and serves as a guide or starting point for all clinical readings. Health is thus an expression of a perfect biological balance, ill-health is a proof of a faulty synchronization. To preserve or restore health it is essential to maintain a harmonious distribution and exchange of electromagnetic vibrations within the organism. The restoration of health depends, therefore, both on the ascertainable basic factor of resistance and on the ability to "tune up" an individual to his correct biological wave-length. Since the Spectro-Biological plan of orientation applies not only to human beings but to all products of creations which form the food of mankind, as well as his remedial agents, their place in the plan of creation determined by evolution must be carefully studied and considered. Whether the cause of a disease is considered to be primarily mental, psychological or physical, it is secondary to the fact that ill-health is always the proof of a vibratory disturbance in the organism which can be readjusted by light, whether in the form of diet, sunlight or any of its reproductions which will produce a perfect chromo-static synchronization.

Spectro-Biology is therefore fundamentally the study of Cosmic Geometry through the agency of light with the object of establishing infallible evidences of the relation existing between light and matter which alone can lead us to understand the intricate part played by solar radiations in the evolutionary process of life.

LET ME GO BACK

A Novel by Winifred Peck. (Faber & Faber. 7/6)

Let Me Go Back are simple words and yet they caused the greatest excitement in the quiet Cathedral town, which is the setting of the story.

The Dean's charming wife "died" for a few minutes at the end of a slight operation. The young surgeon restored her and she murmured these words on regaining consciousness. By the stupidity of a nurse the news was spread in a few hours and the town was agitated by the question, Did she return from the grave? Had she really seen the next world? Was it a miracle?

The authoress has pictured the reactions of the different characters to this exciting gossip with a most sympathetic understanding and the story is told with a humour and pathos which makes it enjoyable reading.

H.R.S.

THE YOGA SYSTEM OF HEALTH

By Yogi Vithaldas. (Faber & Faber. 7/6)

Those who remember the strikingly beautiful demonstration of Yoga exercises given at the British College of Psychic Science by Vithaldas in 1938 will wish to obtain this book for themselves. His purpose is to bring to Western students the knowledge of the remedial value of such exercises and to show the contribution which the East has to make to healthy living. Much can be learnt from these even if the full use of the body as here pictured cannot be mastered. The postures are reproduced in fine photogravure and remind us that the beautiful and supple body, which Vithaldas attained as the outcome of many years of study under a Master, was to be followed by a further period of mental study for which the ground had been prepared by the concentration required for the physical perfection. B.

THE LAWS OF OPERATION

By Ebba G-Keenan. (C. W. Daniel & Co. 3/6)

The Wisdom Teachings in this booklet were received in symbolic form, some in the dream state and some in waking vision, and translated into words by the recipient. They emphasize the supreme creative value of Love as the key to all creation in the material universe and in mankind. The author is a Finnish student.

“ MY LIFE AS A SEARCH FOR THE MEANING OF MEDIUMSHIP ”

BY EILEEN J. GARRETT.

(Published by The Oquaga Press, New York. 3 dollars)

[This is a book which should not be missed by students. Some of the few copies which have reached England are on sale at the Institute. Apart from the fact that Mrs. Garrett is so personally well known to many, this autobiography of a medium is a thrilling narrative of the sensitivity of a child, about which we need to know so much, sensitivity, which many years later became one of the finest mediumships of our day and which has comforted and enlightened thousands both in England and in the U.S.A. Mrs. Garrett's great contribution to experimental scientific research of her psychic powers has been almost unique among professional mediums and her work on this stands. She tells us how it looks from the standpoint of the sensitive herself, a point of view seldom recorded. Dr. Eugene Corson, who contributes a general review, is a well-known and experienced student, and the Rev. Drayton Thomas, out of his profound study of trance mediumship, examines a particular phase of this interesting work.—ED.]

REVIEW BY DR. EUGENE R. CORSON, OF U.S.A.

This amazing and original book will stand out as one of the great books in psychic literature. Mrs. Garrett states in a heading of one of her chapters, “ Names do not mean much to me.” With the exception of Professor Rhine of Duke University and of Dr. William Brown, psychiatrist, of Oxford, no name of any scientist who examined her, or the name of any scientist in psychic literature, is mentioned; no writer of any book is mentioned and no title of any book outside of the advice of Edward Carpenter who seems to have dealt almost entirely with Theosophy. She mentions, with gratitude, the advice which Carpenter gave her on a general outlook on life, and that of Mr. Hewat McKenzie and Mrs. McKenzie in her early work.

She deals wholly with herself and what she has seen with her own fairy eyes. As an autobiography she does not hesitate to describe her own thoughts and actions as bearing on her own mediumship.

While in spiritualistic literature the human aura is frequently mentioned little is given of its nature and characteristics. As a child Mrs. Garrett sees this aura in every living thing, in the flowers in her garden, in the trees, in all the animals which come

in touch with her, and of course in every human being she comes in contact with.

Instead of being a mere haze or glow enveloping the person, she sees a living, palpitating thing, with scintillating lines of light, of varying colours, of varying movements, "apparently breathing with an outside lung," a vitalizing form of radiation, which she further characterizes as a magnetic field which acts as a receptor, as a reflexor, or as a condensor. In all my reading of psychic literature I have never seen any description like this.

Sir William Crookes, in 1872, or thereabouts, suggested as an explanation of telepathy that it may be due to a form of mental radiation from one brain to another. So far as I know this suggestion was never seriously considered until Mrs. Garrett considers it as an objective phenomenon on which she bases her own ideas of the nature of telepathy, clairvoyance, clairaudience, psychometry, precognition, and perhaps other phases of mediumship. Sir William Crookes, eminent scientist as he was, could not recognize action at a distance without an intervening agent such as the ether. And now this ether has become a real thing which we can almost hold in the hollow of our hand.

It was only after Mrs. Garrett visited Professor Rhine, of Duke University, who applied his ESP cards as a test of her mediumship, that she became convinced that her supernormal powers were due to radiation which the dead ESP cards did not possess. She utterly failed unless Professor Rhine or his assistant first saw the cards and then she could read his mind; otherwise the seemingly positive results she regarded as mere guesses. It was thus that she became firmly convinced that her mediumship was wholly dependent upon radiation. She had so long studied this living aura that when a sitter came to her she could tell whether he or she was sick or well, and she could look into the past as well as into the future.

There is a feature in this book which is of absorbing interest. While she was in New York she tried an experiment with a medical friend in Newfoundland. She had found by experiment that she could project her etheric body either by her will power or involuntarily. She discriminates between the two projections. Where the will power comes into play the etheric

body seems more clearly cut and fluidic, and it meets with no physical obstruction, while the non-will etheric body meets with a certain amount of physical obstruction as though it carried with it a certain residuum of her physical body. This obstruction to its progress acts as a repercussion on her physical body causing a certain amount of shock. This observation if true has never before been mentioned in psychic literature. In her description of her experiment with her medical friend in Newfoundland, while she was in New York, we find details of absorbing interest. Her etheric body reaches the house of her friend and passes readily through the walls into the room agreed upon. She is aware of all her physical five senses.

She sees the flowers leading to the house, she hears the birds singing in the garden, she hears the surf breaking on the shore, she smells the tang of the sea, she is conscious of the dampness of the air, she sees and smells the flowers in the vase in the room. She sees her friend descend the steps and enter the room, she is conscious that he is aware of her presence, she hears him say in a loud voice "our experiment will be a success," she sees him go to the book-case and take out a book and begin to read to himself, and telepathically she can follow every word. The book treats of Einstein and his theory of relativity. The note-taker in New York takes down all these details from her lips, and finds that the visit lasted fifteen minutes. There is nothing in psychic literature more interesting than this description, which was later verified in every detail when letters arrived from Newfoundland, which Mrs. Garrett has never visited.

Mrs. Garrett with her fine discernment has sized up modern academic psychology and the ordinary scientist with his cataloguing mind, and has her own views about them.

One of the most interesting features of this book is the question of different *tempos* of breathing upon the different phases of mediumship; this is something entirely new in spiritistic literature, but when we compare this with the breathing exercises demanded in the Yoga system in the East it becomes quite intelligible. Mrs. Garrett learned this from her earlier years of experimentation as a medium and it has grown in importance as her experience developed.

Mrs. Garrett with her strong individuality and keen discernment has risen above all the differences and squabbles which

gathered around various scientific experiments to which she submitted herself, and has given us a book based wholly upon her own experiences and her honest endeavour to discover some of the meanings at least of her own mediumship.

Her two 'Controls' tried to assure her that they were separate entities, but she has never been able to assure herself that they were anything more than deep phases of her own personality. I think it must be admitted that modern academic psychology must be at least partially responsible for this attitude, although she has shown some of the shortcomings of this psychology, especially in its refusal to admit a state of superconsciousness which she has herself experienced and which the great mystics, one and all, have experienced themselves. She will therefore have to admit that the deeper and deepest phases of her own consciousness are unreliable and cannot be depended upon, in spite of the fact that all the mystics and all the great philosophers admit that consciousness is the one reality, the one self which has no second. It seems to me better to take these 'Controls' at their face value until they can be proved to be otherwise than what they state.

Certainly no medium has ever written a book to compare with this book, and no medium has perhaps ever analysed, or even attempted to analyse her own mediumship so clearly in order to throw light on her supernormal powers.

A CRITICAL APPRECIATION BY REV. C. DRAYTON THOMAS

Mrs. Garrett's parents were Irish and Spanish and she early found herself psychically perceptive. Wise counsels given by the late J. Hewat McKenzie set her on the way to become a useful trance medium (pp. 136-7). Had those counsels been persistently followed and trance work made the one object of her development there is no telling what degree of attainment might have resulted. But, for the finer attainments of message mediumship, deep sympathy with the needs of sitters and the wishes of their communicators is essential. One gathers that Mrs. Garrett found the normal exercise of her gifts more interesting than trance, in which sitters obtain much while the medium learns little about the results. Hence her frequent

turning to side issues. She recounts a series of these asides ; the one which gave outstandingly promising results was that in which Dr. Hereward Carrington of U.S.A. devised tests for the individuality of the 'Controls.' It is greatly to be regretted that this was not completed and repeated ; for, so far as it went, it constitutes one of the most important lines of research yet reported.

Another of these asides was a series of experiments in Extra-Sensory Perception with Dr. Rhine at Duke University, U.S.A. The description of this indicates that while Mrs. Garrett failed to "see" the cards she could often learn telepathically from Dr. Rhine the card at which he was looking.

Mrs. Garrett repeatedly alludes to her doubt about her 'Controls' and about the origin of messages given to her sitters. She was not satisfied with the explanations given by experienced persons, and these doubts influenced her decision to discontinue trance work for which she felt little attraction, while strongly inclined to critical investigation of her clairvoyant gift. Doubtless a long succession of trance sittings must be dull work for anyone who does not feel a sense of mission and an appreciation of the consolations afforded to the bereaved. Hence she was eager to avail herself of such opportunities as presented for relinquishing trance work and becoming the subject of experimental research.

It seemed to her that the 'Controls' only did what she herself could do normally, i.e., receive messages by means of *visual* impressions. Believing that by clairvoyance she could find these visual impressions in the subconscious mind of sitters she concluded that the 'Controls' did the same, and this left her with the suspicion that the sitters themselves provided the messages which were supposed to come from their deceased relatives. It is much to be regretted that Mrs. Garrett was not aware of the many instances in which information is given through trance mediumship on matters which were not, and never could have been, within the sitter's knowledge. It probably strengthened this suspicion about her 'Controls' when she noticed that they seemed *limited* to the same clairvoyant method which she herself normally employed ; for imaginary 'Controls,' fabricated by the fixed idea of would-be mediums, are by no means unknown. Perhaps Mrs. Garrett might have been

quite as successful in her psychometrical and clairvoyant readings if no 'Control' had ever taken, or been supposed to take, a part in her work. For it is important to note that the best 'Controls' are *not* limited to visual impressions, but are more or less clairaudient to the words of communicators. This highest type of trance control mediumship is unfortunately rare. Even with the best mediumship a sitting may alternate between the *heard words* and the *felt meaning* telepathically received from the communicators, eked out by the visual method when the former methods temporarily fail.

Right on to the end of the book the writer doubts the reality of her 'Controls.' The fact that without going into trance she could obtain information from the same subconscious levels as did the 'Controls' did not justify the inference that therefore such information did not come from actual communicators. It is not so important to know where the information is found; the crucial question is, How did it come to be there? If I find letters in my letterbox I do not conclude that they were written by someone in the house. Their place of origin can be determined by the nature of their contents. It is so with mediumistic messages; they are found in the subconscious either by a 'Control' or by normal mediumship, but the origin of those messages can only be decided by their contents. It was just here that Mrs. Garrett was at a disadvantage; for a trance medium seldom hears from sitters the exact nature of the evidence which they receive. During one sitting with Mrs. Garrett I was given information which could not have been obtained from my own mind and which proved, by every logical test, to have originated in the mind and memory of a deceased relative. It might have helped Mrs. Garrett in her periods of doubt if she could have known some of the evidence which, spoken by her during trance, showed beyond question that it was neither fabricated by her subconscious nor filched from the minds of her sitters.

The inadequacy of the visual method by itself seems to have been felt by Mrs. Garrett, for she remarks that much which communicators might wish to say could not be interpreted from their symbols because mortals lack the ideas which such symbols were intended to express. Hence she considers that clairvoyance, whether normal or in trance control, cannot con-

vey such material. Well, possibly so, but trance clairaudience does, to a great extent, succeed in doing this.

Especially interesting are Mrs. Garrett's descriptions of her clairvoyance. Stimulated by an elusive type of energy, received from an object or from a person, she can both see and sense a series of images. These images she then seeks to interpret. The degree of success depends chiefly on the amount of energy received by her during this process. Some objects and sitters give much, some give little. I should suggest the term "clairvoyant psychometry" as best describing this form of psychic activity. As the following quotations show, this energy is supposed to be a form of "emanation or radiation" which people unconsciously give out (p. 201). "A thick mist seems to form . . . and makes it possible for me to receive, by means of its reflective power, the thoughts, feelings and emotions connected with the object or person of the experiment." Mrs. Garrett prefers to use the term "surround or magnetic field" rather than "aura." This she sees around people as a nebulous mist-like formation and supposes that it is formed from the human body and changed by contact with the atmosphere to form a "cobweb-like stuff." This "field" seems to register, in rays of light which are moving rhythmically, the past and present state of its owner's physical body. "I must be in a state of easy relaxation, with no effort at concentration in order that this clairvoyance may function, and any attempt to force the vision simply limits its power." On the same page (212) is added, "I lack the scientific training to grasp what lies behind such transformations of energy into light and light into colour." "I am prepared to state that the brain of man registers and directs the activity of only a limited part of the impressions of his own mind. For the mind of man consists not only of the conscious and the subconscious, but of the superconscious as well; and of these three areas the subconscious and superconscious are, as I *sense* and *see* them, located in the *magnetic field*; the conscious mind simply registers within the body a limited pattern of daily living." "In order to produce good results," she finds it necessary to have "a stimulation that is due either to the energy which radiates or emanates from the object, or from the interest, sympathy or desire of the individuals who take part with me in an experiment."

Her supernormal sensing is achieved by "attaching myself to the light and colour rays" which emanate from the "surround." This surround or radiation is seen to give shifting rays of light and colour and it is on these that she focusses attention.

Mrs. Garrett seems to imply (p. 199) that in her clairvoyance there is no extra-sensory perception, but merely that "The five senses are combined and carried to a higher pitch of awareness." I would venture to suggest that it is rather the ultimate base-perception which is stimulated into action—that all-embracing awareness of which the five senses are specialised applications. For it is not the actual eyesight or hearing by the ear which are used in clairvoyance and clairaudience, but the *sense* of sight and of hearing stimulated by means other than those which arrive via eyes and ears. This suggestion is supported by a remark on p. 202: "I cannot easily draw a satisfactory distinction between clairaudience and clairvoyance so as to clearly explain where clairvoyance leaves off and clairaudience begins." This must necessarily follow if neither eye nor ear is being used, but only that area of sense-awareness to which nerves from eyes and ears conduct their stimuli.

Mrs. Garrett considers that the "deep subconscious" has produced an underconscious and also the conscious level of mind; that thought is a process of energy which moves through space with a swiftness invisible to ordinary sight; that the subconscious links us with the experiences of the past while the superconscious links us with sources of inspiration. The subconscious is regarded as the area of buried wishes and forgotten experiences; the unconscious contains, "That part of the day's history which has not yet been dealt with by conscious mind," and is therefore easily recalled. More evolved man might reach higher levels of consciousness. The aura or "magnetic field" would seem to provide an adequate "body" for superconscious activity. By radiation of thought man might reach out into space. Each phase of consciousness is wrapped within some form of vehicle appropriate to it.

A HEALER'S DIAGNOSIS THROUGH THE AURA

[The following extract from *Rivers of Damascus*, by G. W. L. Day (Rider's), reviewed in a previous issue of the journal, which deals with the successful work of psychic healers under their 'controls,' refers appreciatively to Mr. Philip Sharplin, the well-known healer at the Institute for Psychic Investigation. His words will interest many who have benefited from Mr. Sharplin's diagnosis.—ED.]

"A fourth spirit doctor is 'Chang,' who controls Mr. Sharplin, who gives sittings at the headquarters of the British College of Psychic Science (now incorporated with The I.I.P.I. at Walton House, S.W.3) 'Chang' has worked through this medium for the last twelve years. He has stated that during his life on earth he was a priest-doctor in a monastery in the Hopei Province. He served in France during the War with the Chinese Labour Battalion, and was killed when a shell struck the field hospital to which he was attached.

"Mr. Sharplin was trained by the British College of Psychic Science, a methodical and highly scientific institution whose members include several well-known medical men." (This is not strictly correct though we value Mr. Day's appreciative words. Mr. Sharplin when first contacted by the College principals had already a developed gift for healing. The College brought him to London and gave opportunity for the wider use of his faculties.—ED.).

"'Chang' specializes in diagnosis, and in the opinion of the College seldom makes a mistake. He also gives power treatments and prescribes remedies. At the time I came in touch with him, quite recently, it happened that I was recovering from an operation for suspected cancer, followed by eight weeks' deep X-ray treatment at Bart's Hospital. Wishing to test 'Chang,' I had a sitting with Mr. Sharplin, taking care to give him no hint of what I had been through. 'Chang' came through and spoke in somewhat broken English with a pronounced Chinese inflection. He asked me no questions and I volunteered no information, I simply waited to hear what he had to say.

"His method of diagnosis was most interesting and, I believe, original. He took each of my two hands in turn between Mr. Sharplin's, held it for a few moments, then slowly withdrew the medium's hands as if taking something away with them. Finally he gazed intently at the open palm of the medium's left hand as if looking at a picture. Mr. Sharplin had previously explained this process to me. 'Chang' he said, built up an image of the patient's aura in this way, and from this image he could discern the malady.

"I sat in some suspense while 'Chang' went through this process.

At length he gave me his diagnosis. The duodenal tube was enlarged and sagging ; it appeared to have lost much of its vitality. There were also, he said, signs of a general drying up of vital energy. This, of course, was the after-math of the X-ray treatment about which he knew nothing. When I told him about it he admitted that the cause of the conditions had puzzled him ; he had wondered whether I had received a blow in this part of the body. Of cancer, he said, there was no trace.

"We had a talk about cancer, and he told me that it appeared in the aura somewhat in the form of an octopus, or as thin bulb roots growing under water. Of all pathological signs, he said, this was the one he most dreaded seeing, for unless it happened to be in the very early stages he could do nothing for the victim. X-rays would destroy the head and the body of the octopus, but the tentacles often remained and continued growing. 'The abbot of my monastery,' he added, 'often said that if everyone were to take twice a year one spoonful of raw molasses, there would be no more cancer.'

"We discussed X-ray treatment for cancer, and he remarked that a point which the doctors had missed was the widely varying sensitivity of different patients. He said they should give each patient a certain dosage of X-ray and then test his reaction. This would enable them to work out the correct maximum for each individual.

"Although this is outside the subject of psychic healing, I may, perhaps, mention my own experience as a cancer suspect. Deep X-ray treatment is extremely drastic and exhausting, because it burns up the healthy tissue as well as the diseased. To recover from an eight weeks' course of it takes not months but years. Millions of pounds, however, have been sunk in deep X-ray installations, and it has become a vested interest. There is, on the other hand, a different electrical apparatus for treating cancer known as the Multiple Wave Oscillator, which is already working successfully in five other countries and has lately been introduced in London. This Oscillator, it is claimed, is equally effective in destroying malignant growths and far from burning up healthy tissue, energizes the whole body. Although it has recently been installed in many of the big general hospitals in Italy, at the time of writing the British Medical Profession appear not to have heard of it.

"Chang' told me a very interesting point about psychic diagnosis. The signs observable in the aura, he said, are in movement ; they are *moving in time*, advancing or receding, so that it is possible to observe not only in the present but in the immediate past or future, and so the diagnosis can indicate whether a disease is gaining ground or being overcome."

NOTES BY THE WAY

The Lecture Programme of the Institute during the last term has called together excellent audiences both on Tuesday and on Saturday afternoons. Among recent lecturers to whom we are grateful are Mrs. Kingsley Tarpey on "Healing by Human Radiation," and Mrs. Eleanor Merry on "The Inner Significance of Celtic Traditions." Dame Edith Lyttleton, D.B.E., had an excellent audience for her interesting lecture on "Psychic Research and the War." Capt. V. M. Deane, on "The Value of Poltergeist Phenomena at Borley Rectory," had a keen audience who may anticipate Harry Price's coming book on this case. Mrs. Allen Chubb, on "The Aquarian Age and World Unrest," and Mde. de Chrapowicki, on "Electro-Magnetic Vibrations in the Human Body," commanded deep interest from their hearers. The closing lecture of the series by Mr. J. Cecil Maby, B.Sc., on "The Psychic Faculty of Divination by Rod and Pendulum," was a fine occasion and we were honoured by the presence in the chair of Prof. H. H. Price, of New College, Oxford, this year's President of the Society for Psychical Research. It is only necessary to name these experienced lecturers dealing with their own subjects to indicate the varied fare provided for members.

In the new session this will be repeated by new speakers. The Saturday afternoon lectures are now suspended and replaced by Wednesday evening fixtures.

* * *

In Demonstrations, Mrs. Bertha Harris and Mrs. Lilian Bailey have continued their valuable work, and for future visits from both these fine mediums, previous bookings are required if members are not to be disappointed.

* * *

It is with profound regret that we note the death of one of our Hon. Members, Dr. Le Roi G. Crandon, of Boston, U.S.A., the husband and devoted collaborator of 'Margery.' He passed on in the last days of 1939 after a protracted illness. Many tributes have appeared to his memory and his work, in *Light*, *Psychic News*, *The Two Worlds*, and in the February issue of the American Journal of the Society for Psychical Research by his friend and co-worker, Dr. Mark W. Richardson. Dr. Crandon was a distinguished surgeon but his name spread far beyond Boston when he became the organiser, the recorder and reporter of the mediumship of Mrs. Crandon. The latter years were marred by the controversies which gathered round the work, but we shall look long before we find such a devoted student and pioneer who gave time, means and strength to this task. His friends remember him

as a charming and courteous host whose home was open to all who came with serious intent. To 'Margery' we express our profound sympathy.

* * *

The death of Mr. Hamlin Garland in March, in California, brings to a close a lifetime's work in Psychical Research by this well-known American novelist. His book *Forty Years of Psychical Research* told his own extremely interesting story. Last year another book appeared from his pen *The Mystery of the Buried Crosses*, which has barely been noticed in this country. This was a piece of personal successful research, in collaboration with a medium, to verify a previous record of unusual mediumistic work in California, which entailed travel and exploration.

* * *

The Edinburgh Psychic College records the passing of a devoted worker, and for years a member of its committee, in the person of Mrs. Roughead, the wife of Mr. Wm. Roughead, W.S. Like many others Mrs. Roughead became interested in psychic facts through the loss of a daughter. She had frequent sittings with Mrs. Helen Duncan, the materialising medium, and affirmed that on many occasions her daughter appeared in full form and held long conversations with her; this in the presence of other members of the College as well as privately. Her quiet personality and beneficent work will be missed by her many friends.

* * *

The Leeds Psychic Research Society under the Presidentship of Mr. J. Skelley is carrying on an excellent programme in spite of difficulties. Members and visitors in this area should look out for the lectures and demonstrations arranged by this society. The lectures are held at the Leeds Church Institute, Albion Place.

* * *

The Institute thanks Mrs. Wardlaw Ramsay for a gift of two books, one by Prof. Denis Saurat who recently lectured at the Institute called *The End of Fear*. We are grateful also to Mrs. Howell Smith for her kind gifts of foliage for the decoration of our rooms.

* * *

The New Library Catalogue should be in the possession of all members using the Institute Library and it would with advantage reduce the recently printed stock if members would order a copy from the Secretary at Walton House, S.W.3, 1/8 post free.

* * *

BOOK REVIEWS

THREE FAMOUS OCCULTISTS

Dr. John Dee, Franz Anton Mesmer, and Thomas Lake Harris
(Rider. 5/- net)

This is the second in a series of studies of famous occultists and will be followed by a third volume *Three Famous Mystics*. The authors of the present volume are G. M. Hort, R. B. Ince, and W. P. Swainson. Thomas Lake Harris founded a community called "The Brotherhood of the New Life," in America about 1860; he prophesied an impending world crisis which would cause the removal of the unfit, leaving only altruists to inherit a purified world. He taught the value of "Internal Respiration," a breathing of the heavenly atmosphere not only by the spiritual but by the natural lungs. He preached a One-Twain Father-Mother God, who is essentially identical with Abba and Aima of the Kabala, and Osiris and Isis of the Egyptian Theology.

He taught "Counterpartal marriage"; this is not merely the dwelling of two persons opposite in sex to each other, but their indwelling with each other, eternal mate with eternal mate. This is the doctrine of dual souls, taught in all the great Hermetic schools of antiquity. In his day, Harris, who was also a poet, was hailed as a great prophet by the spiritualists and others.

Dr. Dee is described as a great savant who held a high position in the days of Queen Elizabeth; having established his reputation as a mathematician and philosopher he took up psychic phenomena but fell into the hands of an unscrupulous medium. Dr. Dee who was of a religious and trustful nature fell into the error of believing that a medium under 'control' is always inspired by angelic persons. He forgot the Biblical precept, "Try the spirits."

The life of Mesmer should be re-read to-day in view of recent discoveries which indicate that certain results believed to be due to suggestion may in fact be due to the magnetism which he postulated. The medical Research group of the T.S. state, "The personal vitality of the healer is consciously directed towards a sick person, so that the healer's vitality replaces or reinforces that of the patient and temporary relief of symptoms or even a definite cure of the disease may result."

[This transfer of actual substance has always been accepted by psychic healers.—ED.]

T.S.R.

Dr. T. S. Rippon, the reviewer of the above, adds a footnote on alchemy which touches on the present situation in the world. He says, "At this period when certain nations are making a supreme bid for power two books have been reviewed in *PSYCHIC SCIENCE* dealing with the claim of Alchemy that base metals like lead could be changed into gold. One writer, in the words of the publisher's introduction, arrives at the conclusion that 'on theoretical grounds there is no valid

reason why the interior or magical power should not be able to effect a physical transmutation' (*The Philosopher's Stone*, Israel Regardie). Another writer in *Three Famous Occultists* 'describes the tragedy of the great philosopher Dr. Dee, who, after searching for the spiritual touchstone, was led away to look for material gold instead. The use of magic words of power and ways of getting rich quickly is very tempting. After all we all have an infantile side to our nature which believes in the magical power of thought and we enjoy the pleasures of phantasy. If we read the story of Nicholas Flamel and the Philosopher's Stone we are told that this alchemist only made gold three times in his whole life and then not for himself, for he never changed his way of life; he did it only to mitigate the evils which he saw around him, and this, says Magre, in *The Return of the Magi* (Philip Allan) is the touchstone which allows us to recognize that he really attained the state of adept. 'Seek ye first the Kingdom of Heaven and all these things shall be added unto you.' It is only when we ourselves are spiritually transmuted into pure gold by the fire of suffering and experience that we are entrusted with the powers we call Magic. When we give up the desire for personal power we begin to be ready for real power."

THIS EGYPTIAN MIRACLE

By Frederic H. Wood, D.Mus.(Dunelm.)

The story of Psychic Science is a record of miracles—wonder happenings—though not outside natural law. Mankind however through the inveterate scepticism of orthodoxies in science and religion and the simulations of conjurers, has rightly or wrongly lost faith in wonder-working and materialism goes unchallenged except for the determined onslaught of the pioneers of psychic research. For them the wonder of new discovery never palls, but they are not therefore spared the hard grind of road-making. The human and supremely delicate instrument of research, the medium, must be trained, the records must be kept with the greatest exactness, edited and published if possible, often only to meet with scorn, derision or indifference. The author of this book has experienced every phase in his long years of pioneering, and with Rosemary, the non-professional sensitive, whose work is known throughout the world wherever psychic facts are studied has provided us with material for a study on an unusual and recondite aspect which originated not with them, but with workers in the Unseen, not less devoted and persevering. Only through a medium whose gift it is possible to conserve can such specialized work be done when an experienced collaborator is found. We cannot estimate the riches that have been lost to the world because only rarely can such a combination be found. We think of the work of Mrs. Curran (Patience Worth's medium) in U.S.A., of Geraldine Cummins and Miss Gibbes, of 'Betty' and Stewart Edward White, of Mrs. Osborne Leonard and many others as well as this of Rosemary and Dr. Wood. It is such work that makes a background for future organized research.

Two previous books have already prepared the way for this new work by Dr. Wood. His previous *After Thirty Centuries*, and *Ancient Egypt Speaks*, in collaboration with Mr. A. J. Howard Hulme, the first man to offer practical help in the elucidation of the Egyptian phrases which broke through and which were taken down phonetically by Dr. Wood and found to bear a clear meaning. The wonder lies in the fact that no living person has ever heard ancient Egyptian spoken. The authorities who study the hieroglyphics have even doubted whether vowel sounds were used and they can only surmise the right pronounciation of the consonantal fragments. But Nona, the other side pioneer, has changed all that, and declares that there was a rich Egyptian spoken tongue and has demonstrated this in thousands of phrases, exclamations and remarks on the ordinary matters being discussed, quite impossible to learn even if Rosemary were a student of Egyptology which she has never touched. Dr. Wood, on the other hand, in the midst of his busy professional life, was forced himself to take up the study in order to refute the critics, and in this volume gives us the fruit of further research since he did so. The guide often helpfully gives the English translation as well as the Egyptian words; on other occasions they must be laboriously translated, but all stand the test. Dr. Wood claims nothing but that here, after many centuries, the dead language is spoken, and it seems a scandal that no Egyptologist should be willing to risk his reputation in the full examination of these records and accept the invitation to hear for himself. What if it be with a medium in trance? Have we come to the end of ways of acquiring knowledge? The knowledge is the thing not the method of its reception, and Dr. Wood does not ask that any investigator of the records should consider his own firm belief that Nona is an Egyptian princess who knew the spoken language and conditions of her day, or that Rosemary is the incarnation of a girl 'Vola' of the same period, and has subconsciously the ability to utter the sounds when in a state of trance. The gramophone records made of the utterances at the Institute under the most careful conditions are open for examination. May Dr. Wood and Rosemary see at no distant date the recognition of their disinterested work.

B.McK.

PSYCHIC EXPERIENCES THROUGHOUT THE WORLD

By Ernest Hayward, O.B.E. and Cecilia Hayward. (Rider. 8/6 net)

The authors of this book, who are members of the Institute, became interested in the investigation of psychic facts after experiencing the loss of a son and daughter in the last war, having found the teachings of orthodox religion inadequate to their needs. Their children convinced them that they remained very near them and through many mediums provided satisfying proofs. Mr. Hayward had given fine service to the Admiralty, which had received public recognition, and this assures us of an adequate experience of life which guided him

in this search. After his retirement he decided, with Mrs. Hayward, who had some mediumistic power herself, to seek further afield, and they began extensive travels abroad, receiving much new verification from sensitives to whom they were complete strangers and contacting many distinguished persons interested in psychic research in other countries.

For the most part the authors content themselves with describing the phenomena without going very deeply into the conditions under which they occurred. One very interesting account deals with mediumistic sand-divining practised in a Taoist temple near Kowloon, another describes a sitting in Genoa with the celebrated Marquis Centurione Scotto, with whom few sat outside his own circle. Mr. and Mrs. Hayward have indeed taken part in an extraordinarily varied amount of psychic activity which falls to the lot of few. This book should on that account alone, quite apart from its travel interest, appeal to many. A Foreword, commending the book as a valuable personal narrative is contributed by Mrs. Hewat McKenzie.

V.A.

DOWSING

By Capt. W. H. Trinder. (B.S.D. Offices, York House, Portugal Street, W.C.2. Price 6/4)

For those who wish a practical book on Dowsing to meet the present widespread interest in the subject, this book can be heartily recommended. Capt. Trinder, who recently lectured with acceptance at the Institute, is acquainted with all the best literature on the subject, much of which, published on the Continent, never comes to the notice of English readers, and he is himself a practised Dowser with many years of experience behind him. He gives us a background of the history of Rhabdomancy and describes old and new methods of work. The rod to-day is largely superseded by the pendulum, a more convenient implement for registration of radiations from water and minerals. He describes the guards which the dowser must set up to be sure of genuine reactions, of how to use colours as a guide to the finding of metals, for each metal responds to a particular colour, and of how the dowser may carry in his hand a sample of the substance for which he is searching to assist the focussing of the radiations. The testing for depths in water and for purity, as well as the correct chemical analysis, are all within the scope of the expert, and numerous diagrams and charts assist the reader to visualize practice on his own part. To-day, Dowsing bids fair to become a universal means of diagnosis. Soils can be examined to decide which will suit particular plants or if you are doubtful as to the suitability of your food and drink you may test these. In France animal complaints are discovered by this means. In fact its modern use seems to combine what is known as clairvoyance, and auric and psychometric diagnosis, and a synthesis is badly needed.

B.McK.

101 ZEN STORIES. By Nyozen Senzaki and Paul Reys. (Rider. 5/-)

Zen Buddhism may be described as experimental as against traditional Buddhism, it is the Mystical or Quaker aspect of the religion and calls for personal experience on the part of its adherents. These stories, a collection made for the first time for English readers, present examples of such spiritual experiences, both ancient and modern, in the lives of seekers. Some are amusing, many express very practical wisdom, others have a purely spiritual content. Zen initiates spend years in attainment and it is a living faith for many in the East to-day.

B.

ACROSS THE GULF

By Maurice Barbanell. (Psychic Press Ltd. 3/6 net)

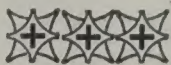
These recorded experiences relate to famous men and their contacts from the other side; they are all of recent years and testify again that such occurrences are not only of the past but happen in our midst to-day. Sir Henry Segrave, Edgar Wallace, Sir Arthur Conan Doyle and others who are mentioned, all had knowledge before they passed on of the possibility of such communication. As Editor of *Psychic News*, Mr. Barbanell has unique opportunities of contacting such evidence which will be read with interest in this form.

B. McK.

THE FINDING OF RAINBOW'S END

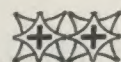
By Roland Hunt. (C. W. Daniel & Co. 3/6)

These short stories of Mystical and Healing experiences can be read with pleasure. Psychic gifts are reported naturally in making some unexpected discoveries and the spiritual implications are not disregarded. The author, it is said, has done considerable work in healing by Colour, Sound and Perfume.



NEW BOOKS ADDED TO THE LIBRARY

- BARBANELL, MAURICE. "Across the Gulf."
 CURTIS, DR. AND MRS. HOMER. "The Philosophy of War."
 HAYWARD, ERNEST AND CECILIA. "Psychic Experiences throughout the World."
 KEENAN, EBBA G. "The Laws of Operation" (Teachings).
 TRINDER, CAPT. W. H. "Dowsing."
 VITHALDAS, YOGI. "The Yogi System of Health." (Illustrated).
 WOOD, FREDERIC H. "This Egyptian Miracle."



Programme of Lectures at the Institute

SUMMER SESSION, 1940

TUESDAY afternoon Tea Discussions at 3.30 p.m. (Members 1/-, Non-Members, 1/6).

- April 9th. MRS. LILIAN AUSTIN. "The Science of Numbers."
 " 16th. MRS. BERTHA HARRIS. "Some Experiences in Hauntings."
 " 23rd. MRS. FORD ROBERTSON. "Ourselves and our Spiritual Bodies."
 " 30th. MR. P. SHARPLIN. "Health and Healing."
 May 7th. MR. W. H. REDMOND. "Open Clairvoyance."
 " 21st. MRS. LILIAN BAILEY. "Conditions for Successful Sitzings."
 " 28th. MRS. P. SHARPLIN. "Astrology" ("Silver Fox").
 June 4th. MRS. BERTHA HARRIS. "Aura Readings." (Questions and Answers).
 " 11th. MR. W. H. REDMOND.
 " 18th. MRS. LILIAN BAILEY. "Psychometry" (in trance).
 " 25th. MR. ARMAND WILSON. "Psychic Conditions with Mental Patients."
 July 2nd. MR. JORDON GILL. Open Clairvoyance.

WEDNESDAY Evenings, 8.15 p.m. (Members free, Non-Members 1/-).

- April 17th. MR. GLOVER BOTHAM. "Some Evidence of Human Survival."
 " 24th. MRS. T. ST. JOHN. "International Co-Masonry."
 May 1st. MRS. SUDBURY HURREN. "Esoteric Astronomy."
 " 8th. DR. HECTOR MUNRO.
 " 22nd. MR. G. H. LETHAM. "Some Psychic Recollections."
 " 29th. MR. FOSTER FORBES. "The Psychometric Evidence of Pre-historic Britain."
 June 5th. DR. E. GRAHAM HOWE. "An Experiment with Symbolism."
 " 12th. MRS. CLARE SHERIDAN. "The Psychic Power of Love" (Special lecture).
 " 19th. MR. ABDY COLLINS. "Experiences with a Physical Medium."
 " 26th. MRS. ADELAIDE GARDNER. "The Four Etheric Types and their Significance in Research."
 July 3rd. MRS. MONA ROLFE. "Psychology for Everyman."

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- GLASGOW.—Glasgow Association of Spiritualists.
- LEEDS.—The Leeds Psychic Research Society, 114 Parkland Drive, Meanwood, Leeds, 6. Hon. Secretary : Mr. L. Allison.
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- ADELAIDE.—St. John's Spiritual Church Incorporated, Carrington Street, Adelaide, South Australia. Secretary : E. E. Mack, 104 Unley Road, Unley, Adelaide.
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- SYDNEY.—Society for Psychic Research, 335 George Street, Sydney. Hon. Secretary : Mr. C. Bartle.
- NEW ZEALAND.—Bycroft Psychic Library, 15 Middleton Road, W.2, Christchurch. Secretary : Mrs. G. Lovell-Smith.

SOUTH AFRICA

- PORT ELIZABETH.—Port Elizabeth Psychic Centre, 51 Mutual Buildings, Main Street, Port Elizabeth, C.P. Secretary : Mrs. Lucy Smith.

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Printed at the GROSVENOR PRESS, Christmas Street, BRISTOL